

Theological Socy
An **Entire**

Confutation

Mr. Hoadley's BOOK,

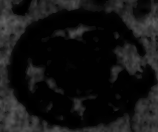
OF THE

Original of Government;

Taken from the

LONDON GAZETTE,

Published by Authority.



London; Reprinted in the Year, 1710.

Whitehall, July 21. 1683.

THIS Day was presented to His Majesty the following Judgment and Decree of the University of Oxford, pass'd in their Convocation, on Saturday the 21st Instant.

The Judgment and Decree of the University of Oxford, pass'd in their Convocation, July 21. 1683. against certain pernicious Books, and damnable Doctrines, destructive to the Sacred Persons of Princes, their State and Government, and of all Human Society.

ALtho' the barbarous Assassination lately enterprised against the Person of His Sacred Majesty, and His Royal Brother, engage all our Thoughts, to reflect with utmost detestation and abhorrence on that Execrable Villany, hateful to God and Man; and pay our due Acknowledgments to the Divine Providence, which by extraordinary Methods brought it to pass, that the Breath of our Anointed of the Lord, is not taken in the Pit which was prepared for Him, and that under his Shadow we continue to live and enjoy the Blessings of His Government; yet notwithstanding we find it to be a necessary Duty at this time, to search into, and lay open, those Impious Doctrines, which having of late been studiously Disseminated, gave rise and growth to these Nefarious Attempts; and pass upon them our solemn publick Censure and Decree of Condemnation.

Therefore to the honour of the Holy and Undivided Trinity, the preservation of Catholick Truth in the Church; and that the King's Majesty may be secured both from the Attempts of open bloody Enemies, and Machinations of Treacherous Hereticks and Schismaticks: We the Vice-Chancellor, Doctors, Proctors, and Masters Regent and Not Regent, met in Convocation, in the accustomed Manner, Time, and Place, on Saturday the One and twentieth Day of July, in the Year One thousand six hundred eighty three, concerning

cerning certain Propositions contained in divers Books and Writings, published in the English, and also the Latin Tongue, repugnant to the holy Scriptures, Decrees of Councils, Writings of the Fathers, the Faith and Profession of the Primitive Church; and also destructive of the Kingly Government, the safety of His Majesty's Person, the publick Peace, the Laws of Nature, and Bonds of Human Society, by our unanimous Assent and Consent, have Decreed and Determined in manner and form following.

The first PROPOSITION.

ALL Civil Authority is derived Originally from the People.

The Second.

There is a mutual Compact, Tacit or Express, between a Prince and his Subjects; and that if he perform not his Duty, they are discharged from theirs.

The Third.

That if lawful Governours become Tyrants, or govern otherwise than by the Laws of God and Man they ought to do, they forfeit the Right they had unto their Government. *Lex Rex. Buchanan, de jure Regni. Vindicia contra Tyrannos. Bellarmine de Conciliis, de Pontifice. Milton, Goodwin, Baxter. H. C.*

The Fourth.

The Sovereignty of England is in the three Estates, viz. King, Lords, and Commons. The King has but a Co-ordinate Power, and may be Over-ruled by the other Two. *Lex Rex. Hunton, of a limited and mixed Monarchy. Baxter. H. C. Peter, Catechist.*

The Fifth.

Birth-right and Proximity of Blood, give no Title to Rule or Government; and it is lawful to preclude the next Heir from his right and succession to the Crown. *Lex Rex. Hunt's Postscript. Doelman, History of Succession. Julian the Apostate. Mens Tekel.*

The Sixth.

It is lawful for Subjects without the consent, and against the command of the supreme Magistrate, to enter into Leagues, Covenants, and Associations, for defence of themselves and their Religion. *Solemn League and Covenant. Late Association.*

The Seventh.

Self-Preservation is the fundamental Law of Nature, and supercedes the obligation of all others, whensoever they stand in competition with it. *Hobbs's De Civ. Leviathan.*

The Eighth.

The Doctrine of the Gospel concerning patient suffering of Injuries, is not inconsistent with violent resisting of the higher Powers in case of Persecution for Religion. *Lex Rex. Julian Apostate. Apolog. Relat.*

The Ninth.

There lies no obligation upon Christians to Passive Obedience, when the Prince commands any thing against the Laws of our Country; and the Primitive Christians chose rather to Die than Resist, because Christianity was not settled by the Laws of the Empire. *Julian Apostate.*

The Tenth.

Possession and Strength give a right to govern; and Success in a Cause or Enterprize, proclaims it to be lawful and just: To pursue it, is to comply with the Will of God, because it is to follow the conduct of his Providence. *Hobbs. Owen's Sermon before the Regicides. Jan. 31. 1648. Baxter. Jenkins's Petition, Oct. 1651.*

The Eleventh.

In the State of Nature there is no difference between Good and Evil, Right and Wrong; the State of Nature is a State of War, in which every Man hath a right to all Things.

The Twelfth.

The foundation of Civil Authority, is this Natural Right, which is not given, but left to the Supreme Magistrate upon Mens entering into Societies; and not only a Foreign Invader, but a Domestick Rebel puts himself again into a State of Nature, to be proceeded against, not as a Subject, but an Enemy, and consequently acquires by his Rebellion, the same right over the Life of his Prince, as the Prince for the most heinous Crimes has over the Life of his own Subjects.

The Thirteenth.

Every Man after his entering into a Society, retains a right of defending himself against force, and cannot transfer that right to the Common-wealth, when he consents to that Union whereby a Common-wealth is made; and in case a great many Men together have already resisted the Common-wealth, for which every one of them expecteth Death, they have liberty

berry then to joyn together to assist and defend one another. Their bearing of Arms subsequent to the first breach of their Duty, though it be to maintain what they have done, is no new unjust act, and if it be only to defend their Persons, is not unjust at all.

The Fourteenth.

An Oath superadds no obligation to Pact, and a Pact obliges no farther than it is credited; and consequently if a Prince gives any indication that he does not believe the promises of Fealty and Allegiance made by any of his Subjects, they are thereby freed from their Subjection, and notwithstanding their Pacts and Oaths, may lawfully rebel against, and destroy their Sovereign. *Hobbs de Cive. Leviathan.*

The Fifteenth.

If a People that by Oath and Duty are oblig'd to a Sovereign, shall sinfully dispossess him and contrary to their Covenants, chuse and covenant with another, they may be oblig'd by their later Covenants, notwithstanding their former. *Baxter, H. C.*

The Sixteenth.

All Oaths are unlawful, and contrary to the word of God. *Quakers.*

The Seventeenth.

An Oath obligeth not in the sense of the Imposer, but the Takers. *Sheriffs Case.*

The Eighteenth.

Dominion is founded in Grace.

The Nineteenth.

The Powers of this World are Usurpations upon the Prerogative of Jesus Christ; and it is the duty of God's People to destroy them, in order to the setting Christ upon his Throne. *Fifth-Monarchy-Men.*

The Twentieth.

The Presbyterian Government is the Scepter of Christ's Kingdom, to which Kings as well as others are bound to submit; and the Kings Supremacy in Ecclesiastical Affairs, asserted by the Church of England, is injurious to Christ, the sole King and Head of his Church. *Altare Damascenum. Apolog. Relat. Hist. Indulg. Carnwright. Travers.*

The Twenty First.

It is not lawful for Superiors to impose any thing in the Worship of God that is not antecedently necessary.

The

The Twenty Second.

The Duty of not offending a weak Brother, is inconsistent with all Humane Authority of making Laws concerning indifferent things. *Protestant Reconciler.*

The Twenty Third.

Wicked Kings and Tyrants ought to be put to Death; and if the Judges and Inferior Magistrates will not do their Office, the Power of the Sword devolves to the People; if the major part of the People refuse to exercise this Power, then the Ministers may excommunicate such a King; after which it is lawful for any of the Subjects to kill him; as the People did *Athaliah*, and *Jehu Jezebel*. •*Buchanan. Knox. Goodman. Gilby. Jesuits.*

The Twenty Fourth.

After the Sealing of the Scripture Canon, the People of God in all Ages are to expect new Revelations for a rule of their Actions (a) and it is lawful for a private Man, having an inward motion from God, to kill a Tyrant (b). (a) *Quakers* and other Enthusiasts. (b) *Goodman.*

The Twenty Fifth.

The Example of *Phineas* is to us instead of a Command; for what God hath commanded or approved in one Age; must needs oblige in all. *Goodman. Knox. Naphtali.*

The Twenty Sixth.

King *Charles* the First was lawfully put to Death, and his Murderers were the Blessed Instruments of God's Glory in their Generation. *Milton. Goodwin. Owen.*

The Twenty Seventh.

King *Charles* the First made War upon his Parliament, and in such a case the King may not only be resisted, but he ceaseth to be King. *Baxter.*

We Decree, Judge, and declare all and every of these Propositions to be false, seditious, and impious, and most of them to be also heretical and blasphemous, infamous to Christian Religion, and destructive of all Government in Church and State.

We farther Decree, That the Books which contain the aforesaid Propositions and impious Doctrines, are fitted to deprave good Manners, corrupt the Minds of unwary Men, stir up Seditions and Tumults, overthrow States and Kingdoms, and lead to Rebellion, Murder of Princes, and Atheism it self:

selves And therefore we interdict all Members of the University from the reading of the said Books, under the Penalties in the Statutes express. We also order the before-recited Books to be publickly burnt by the Hand of our Marshal, in the Court of our Schools.

Likewise we order that in perpetual memory hereof, these our Decrees shall be enter'd into the Registry of our Convocation: And that Copies of them being communicated to the severall Colleges and Halls within this University, they be there publickly affixt in the Libraries, Refectories, or other fit places where they may be seen and read of all.

Lastly, We command and strictly injoyne all and singular the Readers, Tutors, Catechists, and others to whom the care and trust of Institution of Youth is committed, that they diligently instruct and ground their Scholars in that most necessary Doctrine, which in a manner is the Badge and Character of the Church of England, Of submitting to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Teaching that this Submission and Obedience is to be clear, absolute, and without exception of any State or order of Men. Also that they, according to the Apostles Precept, exhort, That first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, for the KING, and all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty, for this is good and acceptable in the Sight of GOD our Saviour. And in especial manner that they press and oblige them humbly to offer their most ardent and daily Prayers at the Throne of Grace, for the preservation of our Sovereign Lord King CHARLES, from the Attempts of open Violence and secret Machinations of perfidious Traitors; that the Defender of the Faith being safe under the defence of the Most High, may continue His Reign on Earth, till He exchange it for that of a late and happy Immortality.

Whitehall, July 25. The following Address having been presented to His Majesty, his Majesty was pleas'd to receive it very graciously.

To

To the King's most Excellent Majesty.

The Humble Address of the Chancellor and Senate of the University of Cambridge.

Dread Sovereign.

THough we cannot think upon the Danger of Your Sacred Majesty, and Your Royal and dearest Brother, without Horror and Confusion, yet we are comforted and rejoyce in this consideration, That all the unnatural and devilish Conspiracies of wicked and execrable Men, serve only to convince the World how much Your Sacred Majesty is the Darling of Heaven, and the peculiar Care of Providence. And, as from the bottom of our Hearts we thankfully adore and bless that Goodness, which has been so watchful over Your Majesty, its own Image here on Earth; So do we equally detest and abhor the ungodly Principles and bloody Practices of those Barbarous Villains, who could imagine Mischief against so much Mercy, and sin against so great Goodness.

And our most earnest Prayers are, That just Punishment may overtake all these implacable Wretches, who delight in Blood and Treason; That all the Pernicious Nurseries of Fanatick Rage, Sedition, and Rebellion, may be rooted out: That the Impieties of a Pretended Religious Crew, may be all detected and confounded: That the wicked Contrivances of Your Enemies may tend only to make Your Sacred Majesty more Great and more Powerful; And that this Master-piece of all their Villany may be the Ground and happy Occasion of a lasting and well settled Peace and Prosperity to Your Majesty, and Your lawful Successors to all Generations.

Advertisement.

THIS is to give Notice, That if Mr. Hoadley will not Recant his Rebellious and Seditious Principles which he has Borrow'd from the vile Authors here Condemn'd, He may speedily expect the same Censure from both the Universities which they underwent.

at
ce
n-
e
a,
m
ch
on
a-
ld
se
nt
in
of
t:
be
of
fly
ce
on
ur
ol
not
gen
d-
ed
m
ay
ne